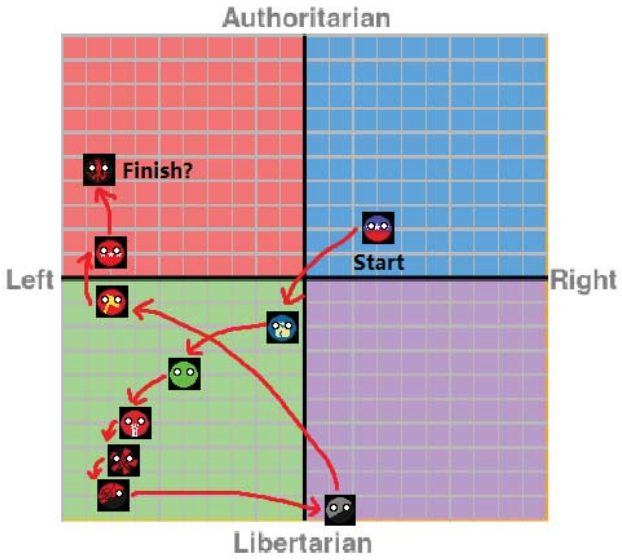
Table of Contents

- Introduction
- Disclaimers galore
- The issue
    - A comparison
    - An analogy by way of a diagram
    - Various ideologies
- Insurrectionary Anarchism as Primary
    - The narrowing of approaches
    - The expanded limits of violence
    - Various Critiques
- Post-Left Anarchism
    - The narrowing of approaches
    - The expanded limits of violence
    - Various Critiques
- Anti-Civilization
    - The narrowing of approaches
    - Various Critiques
- Anarcho-Primitivism
    - The narrowing of approaches
    - The expanded limits of violence
    - Various Critiques
- Anti-Tech Revolution
    - The narrowing of approaches
    - The expanded limits of violence
    - Various Critiques
- Eco-Extremist Nature Worshipers
    - The narrowing of approaches
    - The expanded limits of violence
    - Various Critiques
- Human Exterminationists
    - The narrowing of approaches
    - The expanded limits of violence

Introduction

At the very least, one goal I hope to achieve in writing this essay and collecting these quotes together, is to provide a cautionary warning, mostly for young people, about the importance of approaching political philosophy with careful consideration.

In short, try to avoid becoming this guy:



I think polarization and passionate polemical arguments for the direction and focus of the anarchist movement should be encouraged as it can be a vibrant discourse that inspires someone to join.

However, the two foundational issues any group has to worry about are firstly becoming defined too broadly such that the philosophy just becomes a weak cultural disposition. So, for example, the way in

foundational value worth fighting for, and everybody deserves some amount of breathing room to make mistakes and learn from them.

-

ways is willfully self-limiting. I'm not saying the only way a person could arrive at all the philosophies that I'm going to discuss is through a desire for personal purity. So, although I think this is an important critique that can be leveled at some niche ideologies participants, it certainly isn't a perfect defeater to all the ideologies.

I really value debate between various specialized political philosophies and strategies, and I have nothing against for example, green anarchism as the promotion of a style of critique not often seen, like black-anarchism and anarcha-feminism. These can help identify you as someone who has had the time to research the ways in which expertise in building democratic institutions, green architecture and rewilding will help get us to a better world.

-

The issue

I think it's inarguable that some people will take a bunch of contradictory twists and turns down a list of more and more fringe ideologies, in pursuit of the most rigidly simplistic way of viewing the world, in searching for 'answers' to reduce anxiety in a seemingly chaotic world, to provide a navigable route in a world which can feel terrifyingly uncharted. In this way they come to believe they have the answers to almost all life's questions. What is arguable is how common this phenomenon is depending on the ideology.

-

from other liberation struggles, then the action is both productive and leads to personal growth.

5) Never take actions in the hopes of helping in part instigate a revolutionary war sooner than it's reasonable to believe you would have the capability to win. Similarly don't use rhetoric about how tensions in society have escalated to the state of civil war or a third world war. For example, even if the revolutionary left got really good at assassinating captains of industry and getting away with it, there would be reasonable fears around the psychology of people who would take such an act against people who they could have grown up and been socially conditioned to be themselves, which would inexorably lead to a more authoritarian society and worse foundations on which to work towards a better society.

I do think we can hypothesize the unrealistic case of 99% of society desiring a referendum on a shift from parliamentary representative system to a federated spokes council system and the MP's dragging their feet, the same way both parties gerrymander the boundaries to make it easier to win despite it being the one issue most everyone agrees is bad, and people needing to storm the halls of power to force a vote to happen.

More likely though, an opportunity for revolution might arise from such a confluence of events as climate refugees and worker gains forcing the state and corporations into trying to crack down on freedoms in order to preserve their power and enough people resisting that move, who are then able take power and usher in radical policy change, with either the army deciding to stand down or splitting into factions.

-

An analogy by way of a diagram

I'd also like to offer an analogy that someone could go from desiring a 'libertarian socialist revolution' to a 'vulgar anarchist insurrection' because people can buy into anarchist ideology for all the wrong reasons the same way a person with an eating disorder could just be using veganism as a way to restrict their diet on the way to raw veganism, etc. So, just keep in mind that the diagram text is not meant to be a perfectly summarized version of each ideology.

Finally, I neither claim all the ideologies listed are anarchist, nor that I would personally desire to see a libertarian socialist revolution end at worker control, but I do see anarchists as part of a big-tent leftist movement, where securing workplace democracy would be a massive improvement in society.

- By Any Means Necessary
- Anarchist Radio Network
- Green Anti-Capitalist Front

You also have people using slogans like 'by any means necessary' going all the way back to Malcolm X & Franz Fanon in the 60s, which I guess is an attempt to say we'll go as far as we're pushed, so be careful what state terror tactics you use on us.

My aims are reflected in the CrimethInc exercise in what an anarchist program might look like. And I've already written about my ethics broadly, but I'll try to be more specific here, in experimenting with drawing up a list of principles that I think would be useful to the calculation of what tactics I think are useful and justifiable in the UK today which is in my view a non-revolutionary period, which to me just means a time when social tensions are not at their height:

1) Never act with reckless indifference to human and non-human animal life.

2) Never physically hurt people for the purpose of achieving political goals as it runs counter to our philosophy on the left that material conditions create the person and so we should make every peaceful effort to rehabilitate people.

Some tricky to explain examples that are justified, but only just outside this principle are:

(A) Community self-defense and self-defense by proxy, where you might desire to fight fascists in the street in order to block them from marching through immigrant communities or where you might desire

Insurrectionary Anarchism as Primary

The narrowing of approaches

A few words of freedom by Conspiracy of Cells of Fire

The vital force of FAI-FRI is its constant renewal, its stimulating evolution. Today the need to overcome old concepts such as “organization”, “liberated society”, “revolution” is more urgent than ever before.

Other concepts such as “federalism”, “informality”, “mutual support”, ” horizontal-anonymous debate between groups/individuals through praxis”, ” rejection of plenary assemblies” retain their full strength as the main pillars of our planning.

-

Lone wolves are not alone… by Conspiracy of Cells of Fire

The ambassadors of the modern way of life speak of the savior of economy through corrective changes and development programs, while the ideologists of the left beg for the cleansing of institutions. Unfortunately, in Greece the tension of bureaucratic social anarchy also joins the dance of the absurd and fantasies the revival of dead ideologies speaking of self-management of the production means and workers collectives.

Thus the socialist anarchists, while refusing the system, instead of destroying class identities and economy, speak their language. They speak of the overthrowing of the existent, without however uprooting

Pragmatic Left-Anarchism

A wide array of approaches

On The Far-Left, Effective Activism & Violence

Mutual aid – We should put the time into helping our neighbors and volunteering, for example on a food not bombs stall, to both manifest and get enjoy the positive benefits of a communalist caring society.

Direct action – We should try to mostly choose targets which the largest amount of people can sympathize with, for instance the sabotaging of a fox hunt in order to highlight the direction we’d like to move in with legal animal rights, going from mostly ending blood sports, to mostly ending animal captivity, to mostly ending hunting for taste pleasure.

Campaigning – We should look for the easiest squeeze points to rack up small wins, like the picketing of a cafe to reclaim lost wages, so that word spreads and it creates a domino effect.

Education – We should be educating ourselves and helping others know what work and rent union to join, what to keep a record of at work, how to defend yourself from rapists and fascists, how to crack a squat and how to write a press release, etc.

Electoral politics – It's often obvious which party is the lesser evil long-term and I think it’s virtuous to vote that way as more people will have a qualitatively less bad experience than the few who do. So it's the trolley problem. We wouldn't desire to put in the electoral system

People are tired of meetings, the classics, pointless marches, theoretical discussions that split hairs in four, endless distinctions, the monotony and poverty of certain political analyses. They prefer to make love, smoke, listen to music, go for walks, sleep, laugh, play, kill policemen, lame journalists, kill judges, blow up barracks. Anathema! The struggle is only legitimate when it is comprehensible to the leaders of the revolution. Otherwise, there being a risk that the situation might go beyond their control, there must have been a provocation.

Hurry comrade, shoot the policeman, the judge, the boss. Now, before a new police prevent you.

-

The expanded limits of violence

Italy: Open Letter To The Anarchist & Anti-Authoritarian Movement (2003)

When a group or individual starts a revolutionary campaign through the deeds and related communiques, other groups and individuals in the Anarchist Informal Organisation will follow according to their methods and time. Each group or individual can launch a struggle campaign on specific targets through one or more actions signed by the single group or individual and by the claim of the Federation. If a campaign is not agreed by the other groups, the critic will show itself through actions and communiques that will contribute to correcting or discussing it.

In our search for the most efficient technology, we forget that 99% of a task is not about the tools we use.

Cleaning yourself is not about power showers, hot water tanks or expensive shampoos; it's about water and scrubbing. Jumping into a lake would do it.

Communication is not about 4G, wifi or GSM; it's about talking to other human beings. Like the ones you see on the train every morning.

Grocery shopping isn't about foil-packed for freshness, 138 different varieties of soup or self-service checkouts; it's about building a strong and healthy relationship to your food and the people who supply that food. You find that at your local greengrocer, not in the aisles of a supermarket warehouse.

The Best Things in Life are Simple

Using the minimum viable technology reminds us that the best things in life are not complicated.

There is nothing that gives me greater pleasure than pulling on a pair of walking shoes (my minimum viable technology for travel without blisters), slinging a small backpack over my shoulder (MVT for basic food and camping gear), walking out into the sunset, sleeping the night on a hilltop in my bivvy bag (MVT for sleeping) and waking to the warming glow of the sunrise.

I don't need much more than that. Anything else is a luxury and distracts from the task at hand: exploring the corners of the life I have been given.

-

Escalation; Some Texts Concerning the Informal Anarchist Federation (FAI) and the Insurrectionist Project

My idea was to make some points known, points that normally we have never clarified and that make us angry sometimes... yes, when we hear or read comments about us... in other words we need to show to this fucking movement that we are not ghosts coming from nothing (laughers...'hey. did you see you?'). We need to show to them that we think it very carefully before carrying out an action and that we leave very little to chance. Our actions are not indiscriminate, on the contrary they are so controlled that we haven't managed to do what we really want yet...(laughers). Then there's nothing obscure or clandestine in our way of life. Most of us come from the movement. Live inside it and know that reality. Some even come from shit situations.

-

The sun still rises by Conspiracy of Cells of Fire

We are exiting the scene of urban guerrilla warfare's past ethical fixations, which rarely took a public position on the issue of revolutionary bank robbery. We feel that there is now plenty of new urban guerrilla discourse and practice that opposes — in a clearly attacking way — the bosses' work ethic as well as the predatory banking machinery, *proposing armed expropriation as a liberatory act, and obviously not as a way to get rich.*

Nevertheless, we don't consider the expropriation of banks to be a prerequisite for someone's participation in the new guerrilla war.

Minimum Viable Technology

Technology is there to solve the little problems of existence and support us in our lives. There's a lot of amazing tech out there and it's easy to get sucked into saying yes to every little advance, whether it's needed or not.

Technology solves problems. That's good. But when the problem is solved, I think we should stop there. Paying for something when I haven't got any cash on me is a mild inconvenience, but my debit card solves it with little fuss. Saving a further twenty seconds at the checkout is simply not a problem that I have.

In fact, far from being a problem solved, shaving seconds from that interaction is actually a bad thing. Solving problems that aren't problems will always have consequences. In this case, it alienates us a little further from the people who serve us our Meal Deals.

I'm far from being against all technology (he says, publishing this on the vast interconnected technologies of the internet), but I do think we should always use the minimum viable technology for a task. In other words, we should use the most basic tools that will still get the job well done. ...

Skills

The more basic the technology, generally speaking, the greater the skills you must learn and deploy.

For example, motorists who grew up in the 40s, 50s and 60s had to become semi-skilled mechanics in order to keep their cars on the road. Modern motorists have no such need. In fact, car manufacturers

regular above-ground interaction — participating in movement meetings and processes, taking part in debates, and creating projects with others that address shared concerns — then *the hermetic nature of the guerrilla group* should clearly be protected from open ears and big mouths. *Therefore, it's general attitude also must be one of discretion in order to circumvent the deafening exaggerations that can turn it into a "magnet" for bastards from antiterrorist squads and the police.* Taking a page from our own self-critique, we must mention the fact that many of us behaved completely opposite to the above, which — along with the viciousness of certain conduct originating within the anarchist milieu — "guided" a number of police operations right to us. In any case, self-critique lays down solid ground from which to develop oneself and offer explanations, but the current text isn't appropriate for that. We'll return to it in the future.

-

Various Critiques

Say You Want an Insurrection

If we have never called ourselves insurrectionists, it is not because we do not wish for insurrection, but because our own temperament predisposes us to an anarchism without adjectives. The important thing is to fight for freedom and against hierarchy; we imagine that this will demand different approaches in different situations, and that these approaches may need one another to succeed. We are anarcho-syndicalists on the shop floor, green anarchists in the woods, social anarchists in our communities, individualists when you catch us alone, anarcho-communists when there's something to share, insurrectionists when we strike a blow.

In one case which was a then sixteen-year-old from Durham who was convicted of several offenses including preparing a terrorist attack, it was essentially prosecuted that he was a neo-nazi, he was inspired by groups like atom warfare division, but also that he basically became an occult neo-nazi.

The way it was put in court was that he was heavily influenced by the order of nine angles and he was buying their books, writing about them in his journal and this was something that had completely taken hold of him and it's in other cases as well.

-

-

Gender Disobedience: Antifeminism and Insurrectionist Non-dialogue

The insurrectionist milieu has situated itself as an iconoclastic force within anarchist thought. Its critique often seeks to analyze and subvert the subtle leftism of much allegedly radical thought. This is important. This is valuable.

However, I find it disturbing that, in the midst of this, there lies gross generalizations, ignorance toward the material being criticized, and outright refusal to acknowledge the multifaceted nature of many frames of critique. With this piece, I will focus on the critique of feminism in the works of Feral Faun/Wolfi Landstreicher, as I find it to be generalizing, misinformed, and thus far without consolidated response from anarchists or feminists.

One of the key texts produced by insurrectionary anarchists to counteract feminist critique is Feral Faun's "The Ideology of Victimization" found in the collection Feral Revolution. Within this, Feral Faun posits that feminism and victimization are inseparable and, because of this, feminism turns toward domination structures such as the state for support. There is much to be said for this argument; it undeniably does describe certain strains of feminist thought. Unfortunately, Faun transforms feminism into a monolithic ideology, stripping it of all subtleties and nuances.

The entirety of the piece is based on a piece of graffiti Faun saw saying "Men Rape" that he claims was "most likely" written by a feminist (Feral Revolution). Does he once reference a piece of feminist

Various Critiques

More non-news about the "Eco-Extremist Mafia"

What we did find out, was that a few months ago Vasquez promoted on his summer reading list on Atassa Facebook, the book "Iron Gates," which is a fascist written and published book that is set in a concentration camp. Part rape fantasy, part pro-Nazi propaganda. It's also one of the 'go-to' texts promoted by Atomwaffen Divison in the USA, which is like the American version of National Action (Neo-Nazi group in UK). A lot of comrades have pointed to a potential cross over between the Eco-Extremist material and Satanic/Neo-Nazi crap like Atomwaffen who has killed about half a dozen people in the US.

Yeah, so much for all these "theorists" and ITS "cells" that like to philosophise about what is and what is not "fascism", and how dare the 'anarcho-cops' call them fascists.

We specifically warn against this EE tendency because of the potential for cross-overs with the nationalist-autonomous & nationalist-anarchist, neo-nazi and indigenous pagan "white tribe" eco-fascists who target the dredge of the anarchist scene with their irrationalist, green authoritarian and runic occult bullshit.

In the last text-threat from ITS Brazil, where they blame the Hambach Forest defenders for the death of the comrade who fell from the trees, we find the jealousy, the resentment, the bitterness of those who understand nothing about what it is that we are fighting for. In all the texts from ITS these past years we find a gross lack of understanding of what the anarchist ideas are and what anarchist methods are.

icons? Or is it simpler to ignore such writings, as they do not conform to the distortions of feminism Faun seeks to make?

Faun goes on to say that feminism "focuses the energy of individuals away from an examination of society in its totality and of their role in reproducing it" (Feral). While it is absolutely true that liberal and reformist feminism lacks a critique of the totality, this does not make it true for feminism as a whole. Eco-feminism makes connections between all forms of oppression — patriarchy, racism, anthropocentrism, etc — and ties it all to a critique of civilization itself. Susan Griffin's poetic discourse on civilization and patriarchy, Woman and Nature, is a force within the green anarchist critique Faun can be considered a part of. It makes all of the connections to the totality that Faun claims feminism cannot. But the work and its writer are explicitly feminist. Another example of feminists making connections between the various forms of oppression is the term "white supremacist capitalist patriarchy" that writer bell hooks uses in her works (see Feminism is for Everybody). While certainly this does not critique civilization itself, it disrupts Faun's false idea that feminism does not make connections to any form of domination outside of patriarchy.

Furthermore, Faun claims that the ideology of victimization present in feminism creates a view where "the family, the cops, the law, therapy and support groups, education, 'radical' organizations ... are there to protect us" (Feral). Enough examples have been given thus far to refute this entire statement. I find it impossible to believe that, in writing or researching this piece, Faun never came across any feminist works that contradicted his message. The very basis of the piece — that feminism is based in victim status — has been addressed

Satanist Death Cultists

The narrowing of approaches

Atassa #2

The purpose of this work is to synthesize eco-extremism and nihilist individualism, to give a spiritual justification to a sentiment that refuses all spirit. It is a reflection on the scope and depth of human failure, and an approach to the Inhuman. We leave behind the Wisdom of the City, and Ideologies such as progressivism and anarchism that are merely a blink of the eye in the unfolding of theUnknowable. Here we seek to honor and praise the Murderer notmerely as a passing political or psychological archetype, but as themetaphysical principle driving the hyper-civilized to extinction.We seek evil not as something that can shock, but as somethingthat moves about in the shadows and cracks of human existence. We divide this treatise into three parts:

1. On Earth as it is in Hell: A theological reflection on the essence of demons.
2. The Satanic Sacrament: Individualist poisoning and human sacri-fice in 17th century France in the "Affair of the Poisons."
3. Bomb, Bullet, and Blade: Eco-extremism as a meager yet rigorous attempt to embody the struggle of Chaos and the Murderer against the Christian God and its secular manifestations.

This text is not a political treatise. There is nothing here about liberation, self-realization, or human striving. We hate the human and everything it entails. We rejoice at the spilling of human blood upon

This exact issue is addressed by Kate Bornstein in hir book Gender Outlaw. Ze posits that the very concept of androgyny holds up the gender binary and that we must have, as Landstreicher suggests, an "opening up of the full spectrum of singular expressions of one's being." The most unusual part of the entire rant is the end in which he says "if one happens to be a man." Landstreicher seems to decry feminism for clinging to the female identity, but feels fine using his identity as "male" to aid in his dismissal of feminist concerns. So we must do away with binary gender, but it is acceptable to use it to write off feminists for alleged reverse sexism?

The entirety of Landstreicher/Faun's work on gender is both confusing and infuriating. Not once does he reference a work to back up his claims and all of his characterizations of feminism can be refuted by even light engagement of feminist theory. It seems as though, in the desire to be a "wrecking ball" for ideology, critical thought takes a backseat to baseless claims and false representations. What is most disturbing is the way in which these works are supported within the insurrectionist milieu and how antifeminism seems to run rampant within that community, almost always regurgitating the same arguments presented by Faun/Landstreicher and similarly without any reference to real examples.

I do not wish to claim that feminism is inherently whole or encompassing in its critique. I feel that an anarchist critique of feminism may be valuable and illuminating. What I do not wish for is more of the same anti-intellectualism and non-thought that seems to be the lot of post-Leftist critiques of feminist theory. If we continue to accept accusation in place of research and false representation in place of actual engagement with what is being critiqued, we are

not completely surprising, extinctionism has been a part of environmentalism for a very long time ... they basically hate everything around, they just want to destroy everything, it's not destroy society to save nature, it's just nuclear attack bomb everything. I'd say that the most dominant part of its definitely is that now, it's always been kind of fragmented and there's some communications from certain groups that claim the name and also explicitly say we don't want to see the destruction of the human race, we just want to see a destruction of the technological system, but they're few and far between at this point, I think mostly the ITS brand has associated itself largely with this sort of nihilism and extinctionism, but the groups differ. They care more about whether or not everybody agrees on being able to commit terrorist acts against technological society and on the human race than whether or not people believe the same thing.

-

Eco-Extremism or Extinctionism by John Jacobi

... eco-extremism has recently made yet another ideological turn, and with the turn I have to dispose of my former tolerance, at least toward large factions of the eco-extremist "tendency." They have become extinctionists. They argue that they care for the wild, that humankind will invariably harm wild nature, and that humankind must therefore go extinct. This is a ridiculous philosophy, and while what follows will explain the reasons why, I am not at all thrilled I have had to write them out. Only a subset of extinctionism's philosophical formulations, usually pessimistic and nihilistic, are philosophically interesting (see Better to Have Never Been by David Benatar); but the ecological formulation—that humans should go extinct for the sake of wild nature—is never good philosophy. And explaining why entails a lot of

the working class to be too ignorant and invested in Capitalism to be relevant to struggle.

Capitalism is, fundamentally, a social relationship; it can no more be harmed by small groups who are disconnected from the wider class struggle shooting individual bosses or sending bombs through the post than it can by passively marching from one place to another or consuming "ethical" commodities. Instead, the Anarchist Federation advocates organising with other working class people to take direct action for ourselves in order to both defend ourselves against attacks by capital and the state in our everyday lives and build a culture of resistance that can seriously challenge capitalism. As well as being tactically more effective than isolated acts of violence, organising in this way allows us a glimpse of a better world, free of exploitation, alienation and oppression. By acting collectively and making ourselves accountable to others, we prepare ourselves for a world where our whole lives are really under our own control. ...

1 Correction: This statement makes reference to a worker at the tax office being injured, Although in other attacks workers have been injured, in this case the person who was injured was a leading official and the intended target of the attack. While the AF does not endorse the use of letter bombs in any way due to their indiscriminate nature, the original wording was misleading.

-

civilization. Such an "outside" does not exist, and there is no feral future, nor is one possible.

So to Jacobi's question, whether eco-extremists carry out their action because of their hatred of humanity or their love of the wild, they would reply that this is not an "either/or" dilemma. One can, and probably should, have both points as motivation. There is no natural "outside" that the hyper-civilized can take refuge in, as we are all products of civilization itself. But as techno-industrial civilization is neither a well-defined nor stable phenomenon, the ultimate object of hatred is the idea of human power and control as their own end, which can only be countered by attacking the human as both product and agent of that control. In this sense, extinction is like a wish more than a practical program: it is like the anarchists who wish for a "society without domination," though they know that this is probably not attainable. There will probably be homo sapiens well into the distant future, but one can act as if they should simply not exist.

-

The expanded limits of violence

Black Seed: Issue 5

Both Frazier and Lanza's messages were clear to those who understand, but mystified everyone else: humans have, to their detriment, completely removed themselves from nature and through the ways of civilizati0on we have all been imprisoned. Frazier's fury came from a transcendent moment where he saw the obscenity of materialism that we are bound to while Lanza saw how we are shaped from birth to accept this fate and enjoy being caged. Like warriors

- Critiquing permanent, formal, mass, mediated, rigid, growth-focused modes of organization in favor of temporary, informal, direct, spontaneous, intimate forms of relation.
- Critiquing Leftist organizational patterns' tendencies toward managerialism, reductionism, professionalism, substitutionism & ideology.
- Critiquing the tendencies of unions & Leftist organizations to mimic political parties, acting as racketeers/mediators, with cadre-based hierarchies of theoretician & militant or intellectual & grunt, defaulting toward institutionalization & ritualizing a meeting-voting-recruiting-marching pattern.

5) Identity Politics

- Critiquing identity politics insofar as it preserves victimization-enabled identities & social roles (i.e. affirming rather than negating gender, class, etc.) & inflicts guilt-induced paralysis, amongst others.
- Critiquing single-issue campaigns or orientations.

What Post-Left Anarchists Value:

- Moving beyond anarchISM as a static historical praxis into anarchY as a living praxis
- Focusing on daily life & the intersectionality thereof rather than dialectics / totalizing narratives (except anarcho-primitivists tend toward epistemology)
- Emphasizing personal autonomy & a rejection of work (as forced labor, alienated labor, workplace-centricity)
- Critiquing Enlightenment notions of Cartesian dualities, rationalism, humanism, democracy, utopia, etc.

Human Exterminationists

The narrowing of approaches

Misanthropic Pessimism (An aristocratic individualist essay from 1918 used in an eco-extremist journal)

The pessimism we want to study now is that which we have called misanthropic pessimism. This pessimism doesn't proceed from an exasperated and suffering sensibility, but from a lucid intelligence exercising its critical clear-sightedness on the evil side of our species. Misanthropic pessimism appears in its grand lines as a theory of universal fraud and universal imbecility; of universal banality and universal turpitude. As the pitiless painting of a world peopled with cretins and swindlers, of ninnies and fools.

The character of this pessimism appears as a universal coldness, a willed impassibility, an absence of sentimentalism that distinguishes it from romantic pessimism, ever inclined to despair or revolt. The mute despair of Vigny is more pathetic than a cry of pain. In Stirner we find frantic accents of revolt, while in Schopenhauer we find a tragic sentiment of the world's pain and a despairing appeal to the void. As for the misanthropic pessimist, he makes no complaints. He doesn't take the human condition as tragic, he doesn't rise up against destiny. He observes his contemporaries with curiosity, pitilessly analyzes their sentiments and thoughts and is amused by their presumption, their vanity, their hypocrisy, or their unconscious villainy, by their intellectual and moral weakness. It is no longer human pain, it is no longer the sickness of living that forms the theme of this pessimism, but rather human villainy and stupidity. One of the preferred

The expanded limits of violence

Against the Corpse Machine: Defining A Post-Leftist Anarchist Critique of Violence

… in his classic anarchist book, *Bolo'Bolo* lays out a vision of a future anarchist society. In it he not only acknowledges the reality of violence, he incorporates it directly into the society by reviving the notion of the duel as a dispute resolution mechanism. Interestingly, P.M. also makes another case for the continued existence of violence in an anarchist society.

There are no humanist, liberal or democratic laws or rules about the content of nimas [common socio/political/cultural backgrounds] and there is no State to enforce them. Nobody can prevent a bolo [community] from committing mass suicide, dying of drug experiments, driving itself into madness or being unhappy under a violent regime. *Bolos* with a bandit-nima could terrorize whole regions or continents, as the Huns or Vikings did. Freedom and adventure, generalized terrorism, the law of the club, raids, tribal wars, vendettas, plundering — everything goes.

This vision perhaps goes a bit further than many anarchists would be willing to concede, but P.M. clearly has a realistic appreciation for the fact that in a truly anarchist society, not all anarchist values will be universally adopted, whether because the revolution will not occur simultaneously everywhere, or in the same way, or because some people may decide simply to opt out of an anarchist society (blasphemy, I know). Pre-State societies have shown a wide range of attitudes towards violence: from human sacrifices, warfare and cannibalism on one hand to raw foodism and peaceful co-existence on

"We do not consider the struggle against civilization to be distinct or external to the struggle against all forms of authority. We identified the highway management companies as being important arteries that gives life to the network of domination, facilitating the advancement of civilization and enriching themselves via the imposition of an urbanism that is servile to the interests of power. Both the present and past history show us that the germ that leads to authority has also developed in communities that existed prior to civilization and has also manifested itself in groups that have remained outside or against civilization. That is why our struggle is essentially ANTI-AUTHORITARIAN. This is why we feel it is important to distance ourselves from the self-proclaimed 'eco-extremist tendency' that has defended the indiscriminate attack that is contrary to the idea of being 'against all authority' and denounces international solidarity with imprisoned companeros who are related in word and deed to insurrectionary anarchy. Such ideas are neither an 'evolution' or 'more radical' but are in fact quite the opposite. We have no interest in engaging in virtual polemics with them, we prefer dialogue with our companeros via action."

-

More non-news about the "Eco-Extremist Mafia"

Within 12 hours of the doxxing of Vasquez being released, the so-called ITS "Mafia", who virtually live on the internet now, were so upset they had to describe the age and dryness of my Vagina! And take responsibility for the "massacre" beating of an anarcho-punk after a Zapatista rally last December! What is there left to say either to or about these misogynist, misanthropic, psychopathic high priests of the ITS death-cult? …

nowhere in the 1960s; it has its roots in earlier figures such as Alexandra Kollontai or Wilhelm Reich, and found one of its most articulate spokespeople in Herbert Marcuse, whose work on the topic reached back to the 1930's. All of these individuals were non-anarchist leftists.

Similar points could be made about the critique of industrial technology, which McQuinn also takes to be essentially foreign to leftist thought. The actual history of the left includes numerous instances when such innovative critical approaches emerged to contest the conformism and repressiveness of the cadre model. There is no sensible reason to collapse this multifaceted record into a one-dimensional tale of leftist perfidy. Moreover, some leftists have been thoughtful and resolute allies of anarchism at crucial junctures in our history. Many anarchists learn about the Spanish revolution through the superb account Homage to Catalonia, penned by George Orwell. Orwell was a leftist who fought side by side with other leftists and anarchists against both the right and the Stalinists in Spain. Today one of the chief ways that inquisitive anarchists have easy access to the classics of our own tradition is through the work of leftists like Daniel Guerin. Selective memory will not help us make sense of the conflicted history of left interactions with anarchists.

But the problem here goes beyond one-sided depictions of the left. Post-left anarchists also rely on a truncated conception of anarchism itself. McQuinn's essay is not immune to this tendency; at several points he insists that anarchism as a whole rests on an "indelibly individualist foundation". If this were true, it would be difficult to explain the centuries-old internal struggles between individualist anarchists and social anarchists. Without recapitulating these debates

still attend ... and study what they hate so much), hates human animals and therefore sees the enemy everywhere.

In this "wild fog", caused by their own complacency and messianism, they classify among their enemies and the last worker, the victim of this shitty manufacturing system. They talk about killing workers, farmers or any other person whom, let's be honest, the discussion of our relatives over the years did not consider valuable interlocutors. Although we are accomplices, the enemy is someone else, and to any anachist, libertarian, punk or nihilist this is quite clear. But eco-extremists are not, in an attempt to be avant-garde, and even in trend.

That is why we call on individuals and coordinated affinities who are fighting today to continue to fight for the liberation of all living beings and the country, without losing sight of the political aspect of our actions, and real enemies and targets.

Seven years after the death of Mauricio Morales, we commend the Manada de Choque Anarquico Nihilista for its sober and insurgent activities during the protests on May 1 and April 21, when they once again demonstrated the success of affinity coordination. To be clear and refute the page "Maldicion Ecoextremista" which tried to present these acts as an act of irresponsible urban guerrillas, in order to appropriate libertarian action!

We applaud the fighters from the Paulino Scarfó Revolutionary Cell (FAI-FRI), who wrote in their statement of responsibility for the attack on the Santander Bank in La Cisterna: " *The attack has its own ethics and is not indiscriminate; we have embraced the fire attack and we no longer support ideas that are trying to spread* ".

Estate. Although these thinkers and publications differ in many ways, key tenets of the post-left included an eschatological anticipation of the collapse of civilization accompanied by a synthesis of individualism and collectivism that rejected left, right, and center in favor of a deep connection with the earth and more organic, tribal communities as opposed to humanism, the Enlightenment tradition, and democracy. That post-left texts included copious references to Stirner, Nietzsche, Jünger, Heidegger, Artaud, and Bataille suggests that they form a syncretic intellectual tendency that unites left and right, individualism and "conservative revolution." As we will see, this situation has provided ample space for the fascist creep. ...

An important aspect of the Anti-Politics Board was the articulation of nihilist and insurrectionary theories, both of which gained popularity after the 2008 financial crisis. In an article titled, "The New Nihilism," Peter Lamborn Wilson (aka Hakim Bey) pointed out that the rising wave of nihilism that emerged during the late 2000s and into the second decade could not immediately be distinguished from the far right, due to myriad cross-over points. Indeed, Stormfront is riddled with users like "TAZriot" and "whitepunx" who promote the basic, individualist tenets of post-leftism from the original, racist position of Stirnerism. Rejecting "political correctness" and "white guilt," these post-left racists desire separate, radical spaces and autonomous zones for whites.

-

Leaving Out the Ugly Part — On Hakim Bey

Bey's best-known book Temporary Autonomous Zone (TAZ) describes spiritual zones in which anything goes, where the oppressive rules of

attack" merely want to kill, or have something wrong with them ... This problem is exacerbated by the language in communiques by ITS, which sometimes speak as though everyone is a target, when at the very least I think they restrict their attacks to the civilized. ... ... surely you would not attack primitive peoples ... "just because,"

You write, for instance, that intelligent readers will understand the meaning of the phrase, but intelligent readers may not be the only ones inspired to act. This is especially true when the language of the communiques is so messy, reckless, and open to misinterpretation.

... I do not think indiscriminate attack is a very good idea. If your enemy is much stronger than you, then it makes sense to prod him with a stick to wear him out, but if you prod too hard too quickly then the enemy will stamp you out completely.

-

Before The Beginning Were The Waters [2]

The eco-extremist movement, whose liberation theology and anti-anarchist anti-politics has upset and displeased many in eco-radical and anarchist milieus, revere and worship Wild Nature, and seek to emulate storms and hurricanes and wildfires through their methodology of indiscriminate attack. And while there is much to find ugly in and criticise the eco-extremist movement for – especially the infamous group ITS – there is a certain poetic beauty in this desire to embrace their being extensions of wild-Being, through emulating Wild Nature – though they often appear (certainly to my mind) to miss that destruction is creation, and that what is wild is alive.

-

Anti-Civilization

The narrowing of approaches

A Critique, Not a Program: For a Non-Primitivist Anti-Civilization Critique

An anarchist and revolutionary critique of civilization does not begin from any comparison to other societies or to any future ideal. It begins from my confrontation, from your confrontation, with the immediate reality of civilization in our lives here and now. It is the recognition that the totality of social relationships that we call civilization can only exist by stealing our lives from us and breaking them down into bits that the ruling order can use in its own reproduction. This is not a process accomplished once and for all in the distant past, but one that goes on perpetually in each moment. This is where the anarchist way of conceiving life comes in. In each moment, we need to try to determine how to grasp back the totality of our own life to use against the totality of civilization. Thus, as Armando Diluvi said, our anarchism is essentially destructive. As such it needs no models or programs including those of primitivism. As an old, dead, bearded classicist of anarchism said "The urge to destroy is also a creative urge". And one that can be put into practice immediately. (Another dead anti-authoritarian revolutionary of a generation or two later called passionate destruction "a way to grasp joy immediately").

Having said this, I am not against playfully imagining possible decivilized worlds. But for such imaginings to be truly playful and to have experimental potential, they cannot be models worked out from abstracted conceptions of either past or future societies. In fact, in my

these sorts of things. The moral of the story is, however, that radical environmentalist talk of "the inarticulable," "oneness with Nature" and other such gobbley-gook is very likely or at least prone to becoming yet another example. So far I've seen no other tools able to combat this better than science and reason.

I have nothing more substantial to say about this topic. Your beliefs are fine, provided you accept the exceptions I gave in my previous letter. I only bring this up because I want to see eco-radicals everywhere rewild in the most effective way possible. I don't care if this means "revolution" or whatever, so long as they actually care enough for wild nature to be effective in defending it. This is only a logical outgrowth of valuing wildness anyway.

You say that if a shaman told you to do something obviously wrong, you probably wouldn't follow it. But doesn't this suggest that you are actually a materialist and that you regard materialism as a better way of resisting the attempts of others who use delusions to hold power over you? I am a spiritual person myself. As a materialist I regard the Cosmos with awe and through reason and unreason alike commune with it, studying the process of creation through evolutionary theory, hiking through stone skeletons of the earth, washing in the river blood of the earth, etc. But ultimately I do not posit the existence of anything other than what is material–that is beautiful enough!–and I do not regard shamans or any sort of master as an infallible source of knowledge. Instead I think empirical investigation, logic, and other scientific ways of knowing the world have shown themselves to be superior ways of knowing the world, whether they are present in primitive cultures or industrial ones. And they are present in primitive cultures. See Jared Diamond's "Zoological classification system of a

of past generations as we move asymptotically towards greater understanding of our world and thus greater agency within it.

That word, agency, is the core of this divide between anarchism and primitivism.

Primitivists would rather write agency our of the conversation. They want to pretend that we have No Alternative but collapse, no real choices or options to be expanded or diligently explored. Their opposition to technology and cosmopolitanism make perfect sense when the very notion of expanding our choices is taken to be incomprehensible. *Physical freedom? What nonsense, you can't be oppressed by nature!* What's happened to get someone to such a ludicrous position is a divorcing of oppression from anything concrete. Now oppression isn't controlling people or constraining their options in life, it's just anything that conjures bad feels. *Freedom? Well there's no such thing really. Just the freedom from thought, the freedom from choice, complexity, vigilance, etc.*

This kind of obsession with the delusion of certainty is the hallmark of depression. The desperate hunger for the pain of having no real options. Many commentators have noted the turn of our milieu towards treating depression, anxiety and other mental health issues as the essential experience of our radicalism. We bond over sharing in it; and end up fetishizing and reinforcing these ailments.

Only in such light primitivism can pretend to be coherent with anarchism.

it does, and no one then is INNOCENT. If you contribute to this society or conform to it, you are not innocent.

On October 26th, 2015, the "Indiscriminate Group" (GI) abandoned an explosive in the station of the Metro Chilpancingo in Mexico City at rush hour. In their communiqué the eco-extremist group indicated that their target was the transportation system and all that it represented (environmental destruction, the urban commute of the masses, progress, etc.) The bomb was located by the police who removed it from the station and deactivated it, thus frustrating the attack. This is another example of indiscriminate attack, which caused disgust among many people, including those who claim to be against the values of the system. But GI acted without reservation, justifying the attack that sought to strike out against the public mass transit system without consideration of if they killed or wounded "innocents". Everyone there were members of a society complicit with the destruction of Wild Nature, including human nature.

ITS and other eco-extremist groups attack not only because of the spirit of the Teochichimecas. The reasons behind their attacks are many, ranging from what we have indicated here, to those that seek to defend Wild Nature in an egoist manner, mere revenge, or seeking to destabilize certain institutions in the present.

ITS and other cells utilize Teochichimeca tactics, but also urban guerilla strategies, experimentation with armed struggle, practice of criminal activities such as armed robbery, psychological terrorism, etc. in order to reach their ends. One of the primary of these is the extreme defense of wild nature through terrorism against scientists, humanists, engineers, clergy, miners, businessmen, etc.

Anarcho-Primitivism

The narrowing of approaches

The Anarcho-Primitivist Who Wants Us All to Give Up Technology

Q: How do you determine what technology is acceptable and what isn't?

A: I think one very general way to look at it is division of labour. If you have a tool that anybody can make, that's great. You're in contact with it in a very sensual way. But tools that require a hierarchy of coordination and specialisation create a kind of distancing. That's the kind of technology to avoid.

-

What is Green Anarchy?

Another aspect of how we view and relate to the world that can be problematic, in the sense that it separates us from a direct interaction, is our shift towards an almost exclusively symbolic culture. Often the response to this questioning is, "So, you just want to grunt?" Which might be the desire of a few, but typically the critique is a look at the problems inherent with a form of communication and comprehension that relies primarily on symbolic thought at the expense (and even exclusion) of other sensual and unmediated means. The emphasis on the symbolic is a movement from direct experience into mediated experience in the form of language, art, number, time, etc Symbolic culture filters our entire perception through formal and informal symbols. It's beyond just giving things names, but having an entire

A Conversation between two eco-extremism supporters

We have never denied that the essay, "Industrial Society and Its Future" has been an important part of our formation into what we are now. For that reason, in the past we used such terms as "leftists," "power process," "feelings of inferiority," "liberty and autonomy," etc. that in the present we have omitted or changed for other words so that we distinguish ourselves from the "indomitistas" of Kaczynski. ...

[D]eeply religious people (either pagan or Christian or whatever) have good reasons for being against industrial society. Many see value in religion and disdain the secularists' constant attempts to eradicate it, which is necessary in industrial society (as historical trends suggest). Furthermore, although there are secular reasons for opposing industrial technologies as well, religious opposition is often much more powerful because of its irrational and emotional appeal. For instance, religious opposition to biotechnology is a lot more difficult to counter than secular opposition to biotechnology. ...

The individualists who identify with eco-extremism can either worship nature apart from the sense of the great religions or not. When I talk about paganism I'm talking strictly about my personal beliefs. I'm not stating that it's a mandatory belief among all eco-extremists. I would just like to make that clear. ...

Sure, I'm a civilized person living in the modern, technological, and industrial world. It's hard for me to separate myself from the teachings that the schools indoctrinated me with when I was young. It's hard for me to reject the idea that rain (for example) comes from a process within the hydrological cycle. Or that a river is just water, or that fire is a mere grouping of incandescent molecules. Or that the

The expanded limits of violence

A Conversation with John Zerzan on Direct Action, School Shootings, Authenticity, Veganism & More

"The concept of justice should not be overlooked in considering the Unabomber phenomenon. In fact, except for his targets, when have the many little Eichmanns who are preparing the Brave New World ever been called to account?... Is it unethical to try to stop those whose contributions are bringing an unprecedented assault on life?"

"They ain't innocent. Which isn't to say that I'm totally at ease with blowing them into pieces. Part of me is. And part of me isn't."

"I think the targets were relatively more appropriate as he went along, as they became more lethal, on that level anyway, I think you could argue that that's the case."

"I ended the speech with the suggestion that there might be a parallel between Kaczynski and John Brown. Brown made an anti-slavery attack on the federal arsenal at Harpers Ferry, West Virginia in 1859. Like Kaczynski, Brown was considered deranged, but he was tried and hung. Not long afterward he became a kind of American saint of the abolitionist movement. I offered the hope, if not the prediction, that T.K. might at some point also be considered in a more positive light for his resistance to industrial civilization."

-

Eco-Extremist Nature Worshipers

The narrowing of approaches

Interview with Individualists Tending toward the Wild

Individualists tending towards the wild formed at the beginning of 2011, and was motivated by the reasoning acquired during a slow process of getting to know, questioning, and the rejection of all that encompasses leftism and the civilized, and accordingly, employing all the above, we deemed it necessary to carry out the direct attack against the Technoindustrial System. We think that the struggle against this is not only a stance of wanting to abandon Civilization, regressing to Nature, or in refuting the system's values, without also, attacking it.

Our immediate objectives are very clear: injure or kill scientists and researchers (by the means of whatever violent act) who ensure the Technoindustrial System continues its course. As we have declared on various occasions, our concrete objective is not the destruction of the Technoindustrial system, it is the attack with all the necessary resources, lashing out at this system which threatens to close off all paths to the reaching of our Individual Freedom, putting into practice our defensive instinct.

Our position does not stop at putting into question that which many do not question (like the risk of the utilization and expansion of the Technological complex), but what's more, we use violence (as we are human, we distinguish ourselves from our more distant, primitive, and wild ancestors) to attack that which intimidates the development of wild human Freedom and tends towards the artificiality of all that is

A Critique, Not a Program: For a Non-Primitivist Anti-Civilization Critique

Ultimately, if we imagine dismantling civilization, actively and consciously destroying it, not in order to institute a program or realize a specific vision, but in order to open and endlessly expand the possibilities for realizing ourselves and exploring our capacities and desires, then we can begin to do it as the way we live here and now against the existing order. If, instead of hoping for a paradise, we grasp life, joy and wonder now, we will be living a truly anarchic critique of civilization that has nothing to do with any image of the "primitive", but rather with our immediate need to no longer be domesticated, with our need to be unique, not tamed, controlled, defined identities. Then, we will find ways to grasp all that we can make our own and to destroy all that seeks to conquer us.

-

A Conversation with John Zerzan on Direct Action, School Shootings, Authenticity, Veganism & More

... in terms of this term presence, whether we should desire an authenticity of a long period of our evolutionary history as humans. I don't know, like I think potentially we could be suffering more now for sure, but it could be suffering that we we desire to take on if we can get to this left-anarchist, pro technology future. It could be a source of virtue for us, striving for these intellectual skills.

Various Critiques

The Unabomber's Ethics

When one reads 'Industrial Society and its Future' and Anti-Tech Revolution, it is hard not to notice that Kaczynski evaluates problems caused by technology very differently than how he evaluates problems that arise in technology's absence. This is most apparent in the middle paragraphs of 'Industrial Society and its Future,' in which Kaczynski compares industrial and pre-industrial life. After he has given an elaborate account of human powerlessness in industrial societies, he makes a concession: 'It is true that primitive man is powerless against some of the things that threaten him; disease for example.'[24] Kaczynski does not, however, seem to think that this is a very significant problem. Instead he writes: 'But he can accept the risk of disease stoically.' This response invites a follow-up question: If the badness of the problems faced by 'primitive man' can be avoided if one accepts them stoically, then why can't the badness of the problems faced by people in industrialized societies also be avoided through stoicism? The only explanation given by Kaczynski is that whereas a problem caused in the absence of technology 'is part of the nature of things, it is no one's fault,' a problem caused by technology is 'imposed.'[25] Of course, it makes sense to hold that while no-one is responsible for what nature does, someone might be responsible for what humans do. Kaczynski, however, does not seem to be concerned with assigning responsibility or blame; he is concerned with comparing the quality of human life in industrial versus pre-industrial societies. It seems, therefore, that Kaczynski holds that while a problem caused by technology is very bad indeed, a problem caused by nature, though it can be frustrating, is not nearly as bad, at least not

Anti-Tech Revolution

The narrowing of approaches

Hit where it hurts

Technology Is The Target.

It is widely recognized that "the basic variable which determines the contemporary historic process is provided by technological development" (Celso Furtado*). Technology, above all else, is responsible for the current condition of the world and will control its future development. Thus, the "bulldozer" that we have to destroy is modern technology itself. Many radicals are aware of this, and therefore realize that there task is to eliminate the entire techno-industrial system. But unfortunately they have paid little attention to the need to hit the system where it hurts. ...

Wilderness can be saved permanently only by eliminating the techno-industrial system, and you cannot eliminate the system by attacking the timber industry. The system would easily survive the death of the timber industry because wood products, though very useful to the system, can if necessary be replaced with other materials.

Consequently, when you attack the timber industry, you are not hitting the system where it hurts. The timber industry is only the "fist" (or one of the fists) with which the system destroys wilderness, and, just as in a fist-fight, you can't win by hitting at the fist. You have to go behind the fist and strike at the most sensitive and vital organs of the system. By legal means, of course, such as peaceful protests. ...

So, instead of protesting one or another negative consequence of biotechnology, you have to attack all modern biotechnology on principle, on grounds such as (a) that it is an insult to all living things; (b) that it puts too much power in the hands of the system; (c) that it will radically transform fundamental human values that have existed for thousands of years; and similar grounds that are inconsistent with the values of the system.

In response to this kind of attack the system will have to stand and fight. It cannot afford to cushion your attack by backing off to any great extent, because biotechnology is too central to the whole enterprise of technological progress, and because in backing off the system would not be making only a tactical retreat, but would be taking a major strategic defeat to its code of values. Those values would be undermined and the door would be opened to further political attacks that would hack away at the foundations of the system.

Now it's true that the U.S. House of Representatives recently voted to ban cloning of human beings, and at least some congressmen even gave the right kinds of reasons for doing so. The reasons I read about were framed in religious terms, but whatever you may think of the religious terms involved, these reasons were not technologically acceptable reasons. And that is what counts.

-